Guidance About Customary Functions and Gatherings

Question: The people of Bid'ah claim that because Tasbeeh and recitation of the Qur'aan takes place in their customary functions, those who oppose them are actually opposed to Tasbeeh and Qur'aan and claiming the function to be a Bid'ah is actually classifying Tasbeeh and Qur'aan as acts of Bid'ah. They say that we Deobandis are therefore Wahhaabis because we stop people from doing good. Please guide us on the matter.

Answer: These types of questions appear time and time again in the pages of the "*Peghaam*". However, you must note the following: When acts that oppose the teachings of Rasulullaah ρ and the Sahabah ψ are regarded as part of the Deen and Shari'ah, it is tantamount to altering the Deen, to regarding Bid'ah as Sunnah and an act of sin as an act of virtue. This translated into saying that the Shari'ah that Rasulullaah ρ brought was inadequate and incomplete and in need of modification (Allaah forbid!). It is obvious that such a practise is sinful and irreligiousness in the name of religion. Therefore, Rasulullaah ρ and the Sahabah ψ vehemently opposed such practices. Note the following:

1. The author of *Majma'ul Bahrain* relates in his commentary that a person once arrived at the place of performing the Eid salaah on the day of Eid and was about to start performing salaah when Hadhrat Ali τ stopped him. "O Ameerul Mu'mineen!" the man said, "I know well that Allaah will not punish me for performing salaah (why are you then stopping me?)." Hadhrat Ali τ replied, "I know well that Allaah will not reward you for something unless Rasulullaah ρ did it or encouraged it. (Since Rasulullaah ρ did not perform any salaah before the Eid salaah) I fear that your act will be futile and (when it comes to worship) futile acts are Haraam. I therefore fear that Allaah may even punish you for it."[1]

   Although salaah is an act of Ibaadah, Hadhrat Ali τ stopped the person from performing salaah before the Eid salaah because Rasulullaah ρ never did it. While salaah is filled with Dhikr and recitation of the Qur'aan, does this mean that Hadhrat Ali τ was opposed to Qur'aan and Dhikr? Was he then a Wahhaabi?

2. When the son of Hadhrat Abdullaah bin Mughaffal τ recited *Bismillaah* loudly in salaah before Surah Faatiha, his father said, "Dear son! That is an act of Bid'ah. Abstain from acts of Bid'ah. I have not seen anything more detestable to the Sahabah ψ of Rasulullaah ρ than acts of Bid'ah. I have performed salaah behind Hadhrat Abu Bakr τ, Hadhrat Umar τ and Hadhrat Uthmaan τ and have never heard any of the them recite it (loudly), so do not do so."[2]

   Now can Hadhrat Abdullaah bin Mughaffal τ be labelled a Wahhaabi because he said that reciting *Bismillaah* loudly is a Bid'ah, when Bismillaah is a verse of the Qur'aan?

3. Hadhrat Naafi رحمه الله reports that Hadhrat Abdullaah bin Umar τ once heard a person sneeze and say, *"Alhamdulillaah was Salaamu alaa Rasulillaah"*. To this, Hadhrat Abdullaah bin Umar τ remarked, "Although I also say *"Alhamdulillaah was Salaamu alaa Rasulillaah"* (on other occasions as separate phrases), Rasulullaah

[1] *Majaalisul Abraar* Pg.129.
[2] Tirmidhi (Vol.1 Pg.33).

ρ did not teach us this (to recite this when sneezing). What Rasulullaah ρ did teach us was to recite *"Alhamdulillaah alaa Kulli Haal"*.[3]

Now can it be said that because Hadhrat Abdullaah bin Umar τ stopped the person from reciting Durood, he is opposed to Rasulullaah ρ? Was he then a Wahhaabi?

4. Hadhrat Abu Maalik Ashja'ee τ reports that he once asked his father Hadhrat Taariq τ, "You have performed salaah behind Rasulullaah ρ, Hadhrat Abu Bakr τ, Hadhrat Umar τ, Hadhrat Uthmaan τ and now for five years here in Kufa behind Hadhrat Ali τ. Did they recite the Qunoot?" "Dear son!" he replied, "That is a Bid'ah."[4]

   Look at how this Sahabi τ classified reciting the Qunoot always in the Fajr salaah as a Bid'ah when Qunoot is a du'aa and du'aa is the essence of Ibaadah. Was he then opposed to du'aa? Was he then a Wahhaabi?

5. When Hadhrat Abdullaah bin Umar τ saw people raising their hands above their chests while making du'aa, he said, "Your raising your hands like that is a Bid'ah because Rasulullaah ρ never raised his hands above his chest."[5]

   Because Rasulullaah ρ never raised his hands above his chest in du'aa on any occasion apart from the occasion of *Salaatul Istisqaa*, Hadhrat Abdullaah bin Umar τ did not hesitate to label the act as a Bid'ah. Could it be said that he opposed raising the hands to make du'aa? Could he be labelled a Wahhaabi?

6. When Hadhrat Umaaarah bin Ruwaybah τ saw Bishr bin Marwaan raise his hands in du'aa as he delivered a sermon, he made du'aa that Allaah destroy Bishr's hands because he never saw Rasulullaah ρ raise his hands in that manner during the sermon.[6]

   Not only did the Sahabi τ oppose raising of the hands during the sermon, but he even cursed the person doing the act. Could it be said that he opposed raising the hands to make du'aa? Could he be labelled a Wahhaabi?

7. Hadhrat Abdullaah bin Zubayr τ once saw a person raise his hands in du'aa (during Qa'dah) before completing the salaah. He therefore told the man that Rasulullaah ρ never raised his hands in du'aa until he had completed the salaah.

   Now because Rasulullaah ρ never raised his hands in du'aa before completing the salaah, this Sahabi τ opposed the practice. Could he be labelled a Wahhaabi?

8. Hadhrat Umar τ had sent Hadhrat Abdullaah bin Mas'ood τ to Kufa to teach the Qur'aan and Ahadeeth to the people and as a Mufti. It was during this period that when the people waited for the Fajr salaah, they started the practice of sitting in groups with many stones before them. Someone would then tell them to recite *Allaahu Akbar* a hundred times and they would all do so. He would then tell them to recite *Laa Ilaaha Illallaah* a hundred times and they would do it. In this manner, they would recite various *Adhkaar*. When Hadhrat Abdullaah bin Mas'ood

[3] Tirmidhi (Vol.2 Pg.98).
[4] Tirmidhi (Vol.1 Pg.53).
[5] Ahmad, as quoted in *Mishkaatul Masaabeeh* (Pg.196).
[6] Tirmidhi (Vol.1 Pg.68).

τ heard about this, he approached them and asked what they were doing. "We are only counting the *Tasbeehaat* with these stones," they replied. Hadhrat Abdullaah bin Mas'ood τ said to them, "You had rather count your sins on them. There is no need to count the *Tasbeehaat* because I can assure you that Allaah does not waste a single good deed."

Hadhrat Abdullaah bin Mas'ood τ then said in remorse, "O Ummah of Muhammad ρ! It is so sad to see how fast you are heading for destruction! The companions of Rasulullaah ρ are still amongst you, Rasulullaah ρ's clothing is still with you and has not yet become old and even his utensils are present without being broken (yet you have already started going astray). I swear by the Being Who controls my life that you people are either following a way that is more rightly guided than the way of Rasulullaah ρ (which is impossible) or you have opened the doors to deviation."

"But we have only intended to do good," the people pleaded. "There are many people who say that they only intend good," Hadhrat Abdullaah bin Mas'ood τ said, "however, they are never blessed with any good at all. Rasulullaah ρ told us that there will be people who will recite the Qur'aan without the Qur'aan going higher than their collarbones (will not be accepted) because their recitation will be done as they want to do it and not as Allaah and His Rasool ρ want it." Hadhrat Abdullaah bin Mas'ood τ then went away in anger. The narrator of the incident says, "We observed that these people later affiliated with the Khawaarij because they were fighting against us when we waged war against the Khawaarij."[7]

9. Another narration states that Hadhrat Abdullaah bin Mas'ood τ once heard about some people who sat in groups after the Maghrib salaah. One of them would then tell the others to recite *Subhaanallaah* a certain number of times, *Alhamdulillaah* a certain number of times and *Allaahu Akbar* a certain number of times. The people would then do as bidden. When Hadhrat Abdullaah bin Mas'ood τ heard about this and saw what they were doing, he remarked, "I swear by Allaah that you people are either involved in a very dark Bid'ah or you have more knowledge than the Sahabah ψ of Rasulullaah ρ." He then had them removed from the Masjid.[8]

   Was Hadhrat Abdullaah bin Mas'ood τ against Tasbeeh? Can he be called a Wahhaabi?

10. A Hadith states that three men once approached one of the wives of Rasulullaah ρ to enquire about Rasulullaah ρ's Ibaadah. Upon leaving, they said, "All Rasulullaah ρ's past and future errors have been forgiven, so he does not need to exert himself so much." One of them then said, "I shall perform salaah all night without sleeping." The other said, "I shall fast every day without missing any fasts" and the third said, "I shall never get married (so as to devote all my time and energy to Ibaadah)."

    When Rasulullaah ρ heard about this, he called them and said, "What is this I hear about you? Listen well! Even though I may be the one who fears Allaah most from all of you, yet I sometimes fast and sometimes do not. I perform

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[7] *Izaalatul Khifaa* (Vol.1 Pg.130).
[8] *I'tisaam* (Vol.1 Pg.165), as quoted in *Majaalisul Abraar* Pg.125.

salaah at night and sleep as well and I also get married. Whoever turns away from my way of life is not from amongst my people."[9]

Did Rasulullaah ρ not prevent the Sahabah ψ from doing what is in excess of the Sunnah? Did he not stop them from performing extra salaah, fasting and from not getting married? Was Rasulullaah ρ then a Wahhaabi?

Read the above incidents and read them to others as well. They will, Inshaa Allaah, be sufficient for any person in search of the truth. Of course, people who are slaves to their whims will never accept this and will persevere in their obstinacy. Allaah addresses Rasulullaah ρ saying, ***"If they do not respond to you, then you should know that they are following only their whims (they have no cause to reject except because they follow their passions). Who can be more unjust (misguided) than the one who follows his whims without any guidance from Allaah? Verily Allaah does not guide an oppressive nation (those who do things merely because it appeals to their fancy will not be rightly guided because they refuse to accept any advice)."***[10]

The psychology you mention in your question is the misguided one stemming from Shaytaan. Their example is like that if a termite that eats wood from inside. In a similar manner, people who perpetrate acts of Bid'ah destroy the ways of Rasulullaah ρ from inside (while everything stills appears sound on the outside) and replace the Sunnah practices of Rasulullaah ρ with their devilish acts of Bid'ah.

Hadhrat Sufyaan Thowri رحمه الله said that of all sins, Shaytaan loved Bid'ah practices the most because people practising it never repent. Since people carrying out other sins realise that they are sinning, there is always hope of them repenting someday. As for the person carrying out acts of Bid'ah, they are never inspired to repent because they think that they are doing good. This is in reality what Iblees himself meant when he said, "I have broken the backs of the son of Aadam with sinning, but he has then broken my back with repentance. I have therefore devised such sins for them from which they will never repent. This is by way of the acts of Bid'ah."[11]

Hadhrat Imaam Ghazaali رحمه الله said, "When you do anything without the command and example of Rasulullaah ρ, it will be an act of sin and not of Ibaadah even though it may well appear to be an act of Ibaadah."[12]

The Deen of Islaam is a religion from Allaah and is not a fabricated religion. The basis to judge whether any injunction is part of the Deen or not is therefore the Qur'aan, the Ahadeeth and the ways of the Sahabah ψ. It does not depend on what the mind or whims decide. And Allaah knows best what is most correct.

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[9] Bukhaari (Vol.2 Pg.757).
[10] Surah Qasas, verse 50.
[11] *Majaalisul Abraar* Pg.130.
[12] *Maktoob* pg.9.